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No. 3.

POPE PIUS IX. AND JEFFERSON DAVIS.

Letter From the Former to the Confederate Leader Settles a Question.

On several occasions it has been stated from the pulpit that Pope Pius IX. recognized the Confederacy during the civil war and sent his blessing and congratulation to Jefferson Davis. Reports of such assertions by divines have been published from time to time. Dr. Townsend referred to the subject at the Union soldiers memorial service at Metropolitan M. E. Church a few weeks ago, and thus inspired Captain Patrick O'Farrell, a prominent Catholic, to inquire into the subject. He wrote to the Secretary of State for information. Capt. O'Farrell continued his investigation until he discovered the original letter in Latin from the Pope to Jefferson Davis, in the Confederate archives in the Treasury Department. The following translation was supplied to Capt. O'Farrell from the Rebellion Record Office of the War Department:

"Illustrious and Honorable Sir:

Health! We have received with all fitting kindness the gentleman sent by your excellency to deliver us

your letters bearing date the 23d of September last. We certainly experienced no small pleasure when we learned from the same gentleman and the letters of your excellency with what emotions of joy and gratitude toward us you was affected, illustrious and honorable sir, when you were first made acquainted with our letters to those reverend brethren, John, Archbishop of New York, and John, Archbishop of New Orleans, written on the 13th of October of last year, in which we again and again urged and exhorted the same reverend brethren that, as behooved their distinguished piety and their episcopal charge, they should most zealously use every effort in our name also to bring to an end the fatal civil war that has arisen in those regions, and that those people of America might at length attain mutual charity.

"And very grateful was it to us, illustrious and honorable sir, to perceive that you and those people were animated with the same feelings of peace and tranquility which we so earnestly inculcated in the letters mentioned as having been addressed to the aforesaid reverend brethren. And would that other people also of those regions and their rulers, seriously considering how grievous and mournful a thing is internecine war, would be pleased with tranquil minds to embrace and enter into

counsels of peace. We, indeed, shall not cease with most fervent prayers to beseech and pray to God, the omnipotent and all good, to pour out the spirit of Christian charity and peace unto all those people of America, and deliver them from the evils so great with which they are afflicted.

"And of the most merciful Lord of Compassion himself we likewise pray that He may illumine your excellency with the light of His grace, and may conjoin you in perfect love with ourself.

"Given at Rome, at St. Peter's, December 3d, 1863, and of our pontificate the eighteenth.

PIUS PP. IX."

DECORATED BY THE QUEEN.—Four Sisters of Mercy were decorated with the Royal Red Cross by Queen Victoria on July 9th, in recognition of services rendered in the Crimean war. Their names are Sisters Mary Helen Ellis, Mary Stanislaus Jones, Mary Anastasia Kelly and Mary de Chantal Hudden. A royal carriage met the sisters at Windsor station and conveyed them to the castle, where they were entertained at lunch, and afterwards her Majesty bestowed the much-coveted decoration. In connection with this event it is interesting to recall the fact that the four sisters went out to the Crimea in company with Miss Nightingale, returning with her when the war was over.

REV. FATHER MESSEA'S LIFE WORK ENDED.

DEATH OF AN AGED PRIEST.

A Pioneer Scientist of the Pacific Coast.
His Labors at Santa Clara.

SANTA CLARA, Cal., August 13, '97.

The requiem bells have tolled again in the Jesuit order to mark the passing from life of one of the veteran clergymen of the community. Yesterday morning at Santa Clara College, Rev. Charles Vasius Messea, died at the age of 82 years. The venerable priest was a native of Italy and a member of one of the noble families. In his early manhood he joined the religious order established by St. Ignatius. At the age of 26 he donned the habit of the Jesuit.

Wednesday morning the aged father rose as usual and said Mass. He spent the day quietly. On retiring in the evening he appeared in his usual state of health, which, though feeble, gave no indications of speedy dissolution. At 3 a. m. yesterday he called a brother clergyman who was occupying an adjoining apartment, and told him that death was fast approaching. He then made his confession, received the sacrament of extreme unction, and at 4:30 a. m. passed away.

A refugee from his country during the period of religious persecution that marked the revolution of 1848 and 1849 in Italy, with other members of his order, Father Messea sought the freedom of this country. Ordained a priest the year of his banishment, his first labors were in the missionary field in Missouri, where he worked until called to the Pacific Coast. In 1856 he was placed in charge of the department of chemistry and natural philosophy in Santa Clara College.

Father Messea often told of his commencement in his improvised laboratory. A slug—a \$50 gold coin—and a few new clay pipes were the nucleus of the chemical department with expensive apparatus

which is the pride of Santa Clara College.

Father Messea, the originator and founder of a department which has sent out scores of assayists and scientists, early in the fifties demonstrated to audiences assembled at the college commencement exercises the power of electricity and foretold its grand possibilities. Storage chambers and dynamos were early added to his department, and electricity as an illuminating and motive agent was then defined.

When Father Neri and Father Varsi, both noted scientists, came to occupy the chairs of natural sciences at the colleges in Santa Clara and San Francisco, Father Messea was relieved from the lecture-room and the laboratory, and his ministrations became essentially spiritual. He was pastor at Santa Clara and then at San Jose, with charge of the College of Notre Dame.

For a number of years he was appointed to parish work in St. Ignatius College, with spiritual guidance of many of the religious communities established in San Francisco; organizing the Society of the Rosary 35 years ago. In the spring of 1898 Father Messea would have celebrated the golden jubilee of his ordination.

SPECTACLES AND EYEGLASSES.—Spectacles and eyeglasses should be kept perfectly clean and clear, otherwise the eyes will be strained and injured. A famous optician says glasses and spectacles should be placed in a wash bowl and soaked in warm water. Then they should be washed with soap and rubbed with a soft nail brush. Polish them with tooth powder and give them a final rub with tissue paper. A few drops of ammonia may be added to the water in which the glasses are soaked.

There are more souls lost from the love of money than from love of drink; more lost from "futures" gambling than from card playing; more from short weights and measures than from housebreaking—and most of the lost from the first class are lost from the membership list and pews of our churches.

"DOING PENANCE."

Not Pardon Nor License to Sin.

Reverend C. J. Powers preached at St. Mary's Church, California street, recently on "Doing Penance." In his sermon he said:

The term "penance" is understood in several senses. It is used in the first place in reference to the sacrament of penance, that second baptism, that plank thrown out to the sinner in danger of shipwreck. It is also used to express the internal sentiments of the sinner, the broken and contrite heart, with which he approaches Almighty God seeking forgiveness. But I intend to speak especially of penance, inasmuch as by it we understand those works which follow the absolution of the sacrament of penance, works done to satisfy God's justice for sins committed.

In connection with this subject of penance we ought to understand something of that ancient canonical system of penances in vogue in the early church. God's justice ever being the same, we may gather from a brief survey of this matter of canonical penances what our attitude should be in reference to satisfying the temporal punishment of sin, and also the doctrine of indulgences which is connected with this matter of canonical penance.

With regard to indulgences let us first make clear what precisely an indulgence is. It is not a pardon of sin, nor a permission to sin. In fact it has no connection with sin as sin. An indulgence applies only to the punishment of sin, and to the punishment of sin inasmuch as it is temporal. God's holiness is so awful that we cannot but feel that even when he has forgiven our sins there is yet a great debt due him from us. And this debt is discharged by us through the temporal punishment.

In the ancient times the temporal punishment was regulated by canonical penances. In the early fervor of Christianity men readily undertook to satisfy God's justice by these means. As fervor grew cold indulgences were granted; in other words, instead of canonical penance the

Church accepted other works approved by herself in lieu of the more rigorous exactions of the penitential canons. Hence the system of indulgences.

Indulgence, therefore, does for us what canonical penance would have done for us. Canonical penance was not the pardon of sin, neither is indulgence; canonical penance was not permission to sin, neither is indulgence; canonical penance was concerned only with temporal punishment, not the eternal punishment of sin, so too with indulgence; canonical penance was not offered for a price, neither is indulgence. Indulgences are not matters of barter, but sacred and holy things, to purchase or to sell which would be to sin as Simon Magus sinned.

BOARD WANTED.—Joseph Miller, the Mormon impostor and founder of this dubious Protestant sect, informed the people one time that on a certain day he would walk into the river and not sink. The night previous he secured a long plank just under the surface of the water, marked the place and the water being roily the board could not be detected. But some very bad fellows had, unobserved, watched things, and before morning had removed the plank. The crowds came—so did Joseph. After "impressive" ceremonies he started in and—splash! He was rescued by friends.

A good memory knows how to forget; a well-managed tongue knows how to keep still; disciplined ears know how to be deaf on occasions, and skillful hands can hang idle, if necessary. One-half of knowledge consists in not knowing, one-half of beneficial action in resting.

When a gentleman speaks coarsely, he has dressed himself clean to no purpose. The clothing of our minds certainly ought to be regarded before that of our bodies. To betray in a man's talk a corrupt imagination, is a much greater offense against the conversation of a gentleman than any negligence of dress imaginable.—Spectator.

WITH WHOM DO YOU WALK

Few city people find time for outdoor recreation during the day. Their one recreation is their evening walk. No one condemns a walk of a summer evening. It is a legitimate pleasure earned by a hard day's labor in a close office or shop. At the same time no one can deny that it brings with it its special dangers; for wherever such a great throng of people is brought together as is found on our avenues of a summer evening there is always present a special danger to morality. What these dangers are it is scarcely necessary to mention here; they are apparent to all.

We would be slow to deprive our young folks of any recreation; we would give them all the pleasure that is honestly theirs; at the same time we feel it our duty to warn them of the dangers that beset them. We can hardly expect them to remain indoors of a warm evening, unless their duty requires that they should do so; but if they must go out, let them take means that will avert all danger to their morals. It is a parent's duty to see that their boy's or girl's companion is a good one. But it would be better still if they themselves accompanied them.

We know of no more beautiful sight than a family, father, mother, and children, young and old, taking their walk in the twilight of a summer evening. We have a right to our evening walk, but let us safeguard it that a legitimate pleasure may not be turned into an occasion of sin.—Paulist Calendar.

Resignation.

There is a bliss in life we ne'er can lose,

A happiness all through life's weary hours,

A peace of mind we may taste if we choose;

A calm existence always can be ours.

Wouldst know where lies this treasure, mortal man?

Wouldst know from whence this happiness may come?

In all thy cares bow to God's loving hand,

And to Him say: "Thy will, not mine, be done."

JOHN S. TASSIN, S. J.

SOMETHING WORTH READING.

All who own a house, store, goods, furniture, piano, etc., should insure them in case of fire. If you are insured look up your policy and let me know by postal card the date of expiration and I will call before then and give you the lowest rates for any reliable company. Those who are married or have any one depending on them should have their life insured in a reliable company. The rates are cheap, as it only costs \$22.90 the first year for each thousand dollars for a person 30 years of age; \$31.95 for one 40 years of age, and \$41.30 for one 50 years of age. These amounts can be paid in installments and are reduced every year by dividends. The policies are non-forfeitable after three annual payments have been made, the reserve value being applied to the extension of the insurance, the purchase of a paid-up policy or a cash surrender value will be paid. Other kinds of life insurance at different rates.

Every one should carry Accident Insurance; this is very cheap, as it only costs from \$4 to \$10 per year for each thousand dollars. For example, a clerk in a store pays \$8 per year for a policy; in case he is killed by an accident his parents or relatives would receive two thousand dollars, or he would receive the same amount in case he lost his eyesight, his feet or his hands, or in case he was injured so he was unable to attend to his duties he would receive \$10 per week, limited to fifty-two weeks.

The pastors of churches and heads of institutions, also property owners who have plate or cathedral glass should have it insured in case of accidental breakage. The rates are very low and will be furnished upon application. All questions in regard to any kind of insurance will be answered cheerfully. Fair and honest treatment given to all. Out of town insurance also taken. Office hours, 2 to 5 p. m. Write, or call upon

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EDITORIAL NOTES.

What will afford you most consolation when you are on your bed of death? This question, if rightly pondered, will influence your whole life.

One of the greatest surprises at our judgment will be the sight of what we might have done for God, and have not done.—Fr. Faber.

Of the 27 governments where the Catholic religion is acknowledged, or where the majority of the citizens are Catholic, 21 are republics. There are 29 republics in the world; of these 21 are Catholic.

Of the 1,319 convicts in the Illinois State Penitentiary at Joliet, 825 have a common school education, 90 have a high school or collegiate education and only 86 are altogether illiterate. The other prisons of the country present similar statistics in proof of the truth that the education given in our public schools is not a preventative of crime.

A \$2 bill came into the hands of a relative of mine, writes a lady in Boston, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: "Wife, children and more than \$10,000 all gone; I alone am responsible. All has gone down my throat. When I was 21 I had a fortune. I am not yet 35 years old. I have killed my beautiful wife, who died of a broken heart; have murdered my children with neglect. When this bill is gone I do not know

how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of any man who drinks, let him take warning from my life's ruin."

The well-known poet, James R. Randall, in a letter to the Baltimore Catholic Mirror, calls attention to the fact that at a recent marriage in one of the Washington churches the bride-elect came in for the ceremony without a veil or head covering. The officiating priest in his sermon on the following Sunday, without mentioning names or alluding to it as a distinct matter, warned the congregation that females must not enter the church with heads uncovered while the Blessed Sacrament is in the tabernacle or exposed. Visits must not be paid to the church under such circumstances, and it was declared that no woman would be permitted to enter the church for marriage unless she had a veil or hat on her head. This rule applies also to the reception of the sacraments at home in case of sickness. The party receiving, if a female, and attendant females must wear some headgear.

APOLOGIES.

There is perhaps no more subtle test of a man's fineness of fibre than the way in which he apologizes unless it be the way in which he receives an apology, says a writer in the Illustrated American. The semi-barbarian is always with us, though masked perhaps in a silk hat or gown of Parisian exquisiteness. He (it is just as often she) hates to apologize. He thinks that he lowers himself in trying to make amends, as, indeed, in the eyes of one of his own kind, he does. He may know quite well that he has put himself in the wrong. He may feel that, perhaps with no ill intention whatever, he has done some one else an injury. He may regret it, but to say so would be for him a sacrifice of personal dignity. To injure or malign or wound another is to him no humiliation. The humiliation would lie in acknowledging that he had been in the wrong. He can stand being in the wrong. He can hold his

head up quite comfortably under such an imputation. But to acknowledge it—to "crawl," as his apt phrase goes—that abases him in his own eyes. He thinks that the person to whom he apologizes is metaphorically setting a lordly heel upon his neck. When a silken semi-barbarian of this familiar type receives an apology he does, in spirit, set his heel on the apologist's neck. He accepts the apology with an air that claims magnanimity for doing so. His condescending graciousness is the last touch of insult.

OBSERVED THE FEAST OF ST. IGNATIUS.

With magnificent ceremony the feast of St. Ignatius Loyola was celebrated Sunday, August 1st, at the church of his order in this city, which is dedicated to the service of God in commemoration of the saint's life of sanctity, noble deeds and self-sacrifice. The decoration of St. Ignatius Church for the festival was thoroughly artistic. The main altar was gemmed with myriads of lighted tapers that glittered and shone amid a setting of handsome white flowers. The side altars and devotional shrines were ablaze with lights, and the choicest flowers were used in profusion in their adornment.

The celebrant at the Solemn Grand Mass was the Very Rev. J. P. Fielden, Superior of the Jesuit Order on the Pacific Coast and President of St. Ignatius Collège. Rev. Father Varsi was assistant priest; Rev. Father Burkhard acted as deacon, and Rev. Father Culligan was subdeacon. Charles Carroll, S. J., was master of ceremonies. Archbishop Riordan was present in full pontifical robes, enthroned beneath a canopy of white satin, on which the seal and crest of the archiepiscopal office were embroidered. Attending the Archbishop as deacons of honor were Rev. Fathers Woods and Hickey.

The panegyric of St. Ignatius was delivered by Rev. H. Moeller, a visiting Jesuit missionary. Having read the epistle and gospel of the day, he selected for his text, "Watch ye; stand fast in the faith; do manfully and be strengthened. Let all your actions be done in charity."—1 Cor. xvi. 13-14.

CONTROL YOUR TEMPER.

Good Advice, Which Applies Especially to Those in Authority.

It is an old saying that he who would rule others must first learn to govern himself, and it is a saying which finds application to the everyday affairs of life. It is not merely the political rulers of men who are required to govern themselves that they may be able to rule others, but teachers and parents, foremen in shops and all who have one or more other persons subject to their orders need to take lessons in the art of self-government. They must set a good example in all things, and more especially they must keep their tempers under control if they would command respect and obedience. A man's natural inclination is to do all things that are agreeable to him and to avoid the disagreeable. Except when reason interposes to check him he seeks to gratify every taste and desire.

Some men never get control of themselves, but the majority learn from necessity, from a desire to do right or from a sense of duty to put a curb upon their appetites. Such men are said to have mastered themselves, and the measure of that mastery is generally a measure of their strength of character and fitness to guide others. The foreman of a shop has many duties to discharge requiring intelligence and sometimes special skill, but his chief duty is to govern the employees under him. He cannot do this successfully unless he has self-control, and, above all, control of his temper, for though there are foremen who govern with severity, they must in time become dependent upon an inferior class of workmen, as the best workmen will not submit to their unreasonable dictation as long as places are open to them elsewhere. Exhibitions of ill temper on the part of a foreman are, therefore, to the disadvantage of his employer; nor can any man do the best work of which he may be capable if he permits himself to fly into a passion, for then he becomes unreasonable and incapable of clear thought.

The teacher of young children, or the parent, though with more au-

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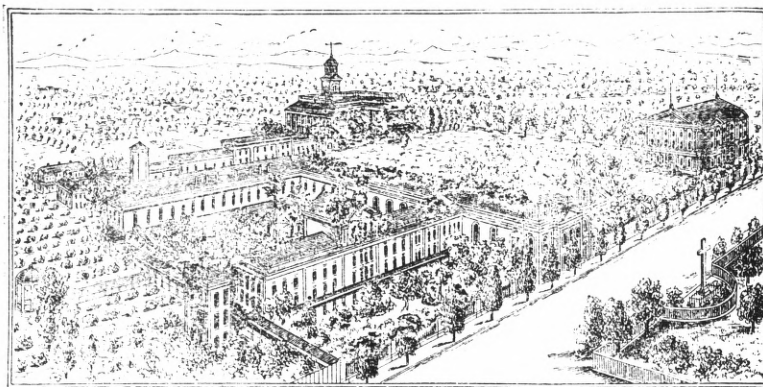
thority over his charges, is equally inefficient when he is subject to losses of self-control. The unfortunate child who is reared by one who is without self-control almost of necessity becomes either abject and spiritless or a dissembler who has learned to avoid abuse by deceit. To a lesser degree the character of children are injured by contact with preceptors who have not learned to control themselves. The example of such people is bad to begin with, but worse than that, the child, having no other means of defense, is forced to become a hypocrite or sneak. There can be no worse training than this for the young. They should be trained from infancy to be frank, truthful and, within the limits of proper respect, bold and independent or at least self-reliant. All of these qualities can be developed under teachers who have such control of themselves that they are always governed by reason, but they will be stunted under the harsh rule of a teacher who loses his temper and, for the time being, ceases to be a reasonable human being. Temper is an excellent servant but bad master. A man without temper—and enough of it, too, to lead him to violent deeds under sufficient provocation—would not be of much moral worth; but his temper, to be of value, must

be under the control of his reason and, therefore, seldom exhibited. Such a man inspires respect in any walk of life. He has control of himself, and is, therefore, recognized as qualified to govern and guide others. —Baltimore Sun.

BANQUET AT ST. IGNATIUS.

A banquet was given Sunday, August 1st, at St. Ignatius College in celebration of the fete of the founder of the Jesuit Order and the patron of the church and college. The repast was served at 1 p. m. in the college refectory, and a number of prominent clergymen and laymen were very pleasantly entertained.

Among the guests of the Jesuit Fathers were: His Grace Archbishop Riordan, Very Rev. Pius Murphy, provincial of the Dominican Order; Rev. B. McGovern, O.P., prior of St. Dominic's Monastery; Rev. A. Clark, C.S.P.; Rev. E. Gente, S. M., pastor Notre Dame des Victoires; Father Salier, S. M.; Rev. Leo Bruener, O.S. F.; Very Rev. Maximilian Neuman, O.S.F., superior of the Franciscan Order; Rev. T. Carragher, pastor of St. Francis Church; Rev. P. Scanlon, pastor St. Joseph's Church; Rev. Brother Bettelin, visitor and president of the Christian Brothers; Brother Walter, Brother Genebern, Dr. Phelan, James R. Kelly, M. H. Kelly, John M. Burnett, Judge J. V. Coffey and Jere Coffey.

St. Francis Parish.**PRESENTATION CONVENT.****ROLL OF HONOR FOR AUGUST.****COMMERCIAL
CLASS "B."**Nellie Hayes
Leonie Jung**NINTH CLASS.**Katie Cashin
Marie Chesworth
Lizzie Remy**EIGHTH CLASS.**Rosie Thornton
Eda Cogozzo
Lizzie McGrath**SEVENTH CLASS.**Annie Everson
Marie Laurent
Lupita Da Luz
Agnes Behan
Eda Friscarini**SIXTH CLASS.**Leonie Rohmer
Lottie De Andreis
Alice Messmer
Thomasina Gracchi
Minnie Johnson
Mary Poggi**FIFTH CLASS.**Maud Kilcommon
Lena Moresi
Maggie Flynn
Mary E. McFadden
Rosie Wilson
Louisa Votto
Josephine Da Luz
Florence Deasy
Annie Waters**FOURTH CLASS.**Rachel Schander
Mary Daly
Josephine Bucklear**THIRD CLASS.**Amelia Brusco
Lena Giambruno
Claire Borel
Marie Bardet
Jennie Oliva**SECOND CLASS.**Jennie Willig
Lottie Walker
Rosie Willig
Lizzie Greene
Eda Demecheli
Eva Wilkins**FIRST CLASS.**Annie D. Ryan
Grace Compagno
Katie Depoli
Edith Devecchi
Barbara Silva
Louisa Franchi
Emma Bacigalupi
Isolina De Franco
Louisa De Franco**PRIMARY DEPART-
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Alma McNulty
Teresa Wallace**SECOND DIVISION.**Frances Gallagher
Genevieve Rooney
Beatrice Motroni**THIRD DIVISION.**Grace McFeely
Maud McMahon
Nita Jose**BOYS.****FIFTH CLASS.**Willie Kosky
Herbert Reilly
Louie Galli
Eddie Gallatin**FOURTH CLASS**Walter Glover
John Hannigan**THIRD CLASS.**Berkery Ferguson
Willie Ryan
Clayton Floyd
James McCormack**SECOND CLASS.**John Perlite
Joseph Steffen
Pilade Pasquini
Carl Steffen**FIRST CLASS.**Arthur Johnson
Willie Barsel
Harry Gallatin
Baptist Oliva
Joseph Flynn
Dannie Geary.**PRIMARY DEPART-
MENT.**Thomas Rooney
Frank Murphy
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REV. JOSEPH RIORDAN, S. J., President.**Y. M. I. OFFICERS ELECTED.**

The following are the newly-elected Grand officers of the Young Men's Institute: Grand President, Sam Haskins, San Francisco; First Vice-President, George D. Pyne, Virginia, Nev.; Second Vice-President, W. E. Lannigan, Los Angeles; Grand Secretary, Geo. A. Stanley, San Francisco; Grand Treasurer, W. T. Aggeler, San Jose; Grand Chaplain, Rev. M. D. Slattery, Napa; Grand Marshal, M. G. Callahan, Livermore; Grand Inside Sentinel, F. A. Sullivan, San Francisco; Grand Outside Sentinel, Harry Burke, San Francisco. Grand Directors, W. C. Noonan, San Francisco; P. Princevalle, Redwood City; H. Pinkham, J. Kuggleburg, L. B. Thomas, D. E. Hayden, San Francisco, R. Hammond and J. McNiff, Oakland.

San Jose was selected as the place for holding the next Grand Council. Resolutions were adopted requiring all past grand presidents to be present at the sessions of the Grand Council.

Mr. Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.

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Wednesday, Friday and Saturday, September 15th, 17th and 18th, will be Ember Days and days of fasting.

Children's Corner.

MY DOGGIE JIP

Four little feet
Twenty little toes,
A dear little moth,
Under a cold nose;
Two brown eyes,
That never miss the cats;
Two silky ears,
Thrt listen for the rats;
A glossy little neck,
Under a collar bright;
A little yellow tail,
That is wagging day and night;
A row of pearly teeth,
That never bite or nip—
Oh, such a cunning fellow
Is my little doggie Jip!

EDMUND AND HIS DOG.

There was once a little boy named Edmund. He was generally mindful and good natured; but he had one fault, of which his parents found it difficult to cure him—he was too fond of delay. If he was sent upon a short errand, he would often stop by the road, and pass an hour in seeing the men mow down the grass. Or he would lean over the railing of the bridge that crossed the river, and gaze upon the water as it flowed swiftly underneath. Sometimes he would crook a pin, and tying to it a piece of twine, throw it into the stream, to try his luck at fishing. I suspect that he was never a very successful fisherman; although, occasionally, he used to boast of having had a "glorious nibble."

Edmund was also very apt to be tardy at school. He would come running in, after all the other boys were seated, and would wonder that it was so late. It was in vain that his teacher advised him, and his parents punished him; his habit of delay still clung to him.

Among his other playthings, Edmund had a dog, which was called, after one of his ancestors, Ponto. This dog was a good deal like its owner, of whom he was very fond. He would follow Edmund on his way to school, and lay upon the doorsteps until the boys were dismissed. Ponto would then wag his tail, and leap upon his young master, as if to let him know how glad he

—THE—

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was to see him again. But Ponto, I am sorry to say, was a very mischievous dog. He would hunt among the bushes, and when he found a little bird's nest with some pretty eggs in it, he would seize it in his mouth, and bound away, to lay it at the feet of Edmund. Ponto would also take a wicked pleasure in frightening the cat, and exciting the anger of the old hen, with her brood of chickens.

FOR THE BOYS.

Remember boys, that you have to work, whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, you must work. If you look around, you will see that the men who are most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with work. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of 30. They die sometimes but it is because they quit work at 6 and don't get home until 2 a. m. It's the interval that kills. Work gives an appetite for meals; it lends solidity to your slumbers, it gives the appetite appreciation of a holiday. There are young

men who do not work but the world is not proud of them. It does not know even their names, it simply speaks of them as old so-and-so's boys. Nobody likes them, nobody hates them, the great busy world doesn't even know that they are there. So find out what you want to be and do, take off your coat and make a dust in the world. The busier you are the less mischief you will get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.

ALTAR BOY'S BEHAVIOR.

The position of an altar boy is one of honor and of special privilege which is not fitly appreciated by some. The altar boy should understand that he is in the august presence of God and should at all times comport himself accordingly and not giggle and laugh, turn around and run a race up and down the altar steps to see who can take hold of the dalmatic first or ring the bells. Such capers we have seen cut up by altar boys that disgrace the exalted position. Think a little, boys, not alone God sees you, but the congregation, which is more apt to speak of it.



Ammonia or borax added to the bath water will destroy the odor of perspiration.

A tablespoonful of powdered alum sprinkled in a barrel of water will precipitate all impure matter to the bottom.

A good disinfectant is made by dissolving half a dram of nitrate of lead in a pint of boiling water, then dissolve two drams of common salt in eight or ten quarts of water.

TO CURE A FEVER BLISTER.—Fever blisters, when they are allowed to develop, are very painful and most disfiguring; and yet they can easily be cured in the beginning by keeping a ball of saltpetre on hand and at their first appearance moistening the ball with water and rubbing it on the spot.

WHOLESOME VEGETABLES.—Spinach has a direct effect on the kidneys. The common dandelion, used as greens, is excellent for the kidneys. Asparagus purges the blood. Celery acts admirably upon the nervous system, and is a cure for neuralgia and rheumatism. Tomatoes act upon the liver. Beets and turnips are excellent appetizers. Lettuce and cucumbers are cooling in their effect upon the system. Onions, garlic, leeks, olives and shallots, all of which are similar, possess medicinal virtues of a marked character, stimulating the circulatory system and

promoting digestion. Red onions are an excellent diuretic; and the white ones are recommended to be eaten raw as a remedy for insomnia. A soup made from onions is regarded by the French as an excellent restorative in debility of the digestive organs.

A WISE HOUSEKEEPER.—"I never use window screens," said a wise housekeeper the other day, "because I have a fancy that they shut out all the air in hot weather, and besides, they serve to keep the flies in the house equally as well as to keep them out. "But I never see a fly in your house," said her friend. "How do you manage it? For my part, I must confess screens or no screens, my summer means one long battle with the little pests." "My remedy is a very simple one," said the good housekeeper, "and I learned it years ago from my grandmother, when I used to watch her putting lavender flowers around to keep the flies away. My method is simpler. I buy five cents worth of oil of lavender at the drug store and mix it with the same quantity of water. Then I put it in a common glass atomizer and spray it around the rooms wherever the flies are apt to congregate, especially in the dining room, where I sprinkle it plentifully over the table linen. The odor is especially disagreeable to flies, and they will never venture in its neighborhood, though to most people it has a peculiar fresh and grateful smell."

There are few things calculated to appeal more forcibly to the charity and pity of the thoughtful, than the spectacle of those who, being blessed with riches or a competence, permit themselves in the evening of life, to become so much absorbed in the business of money-making as to pay no heed to their swift approach to the brink of eternity.

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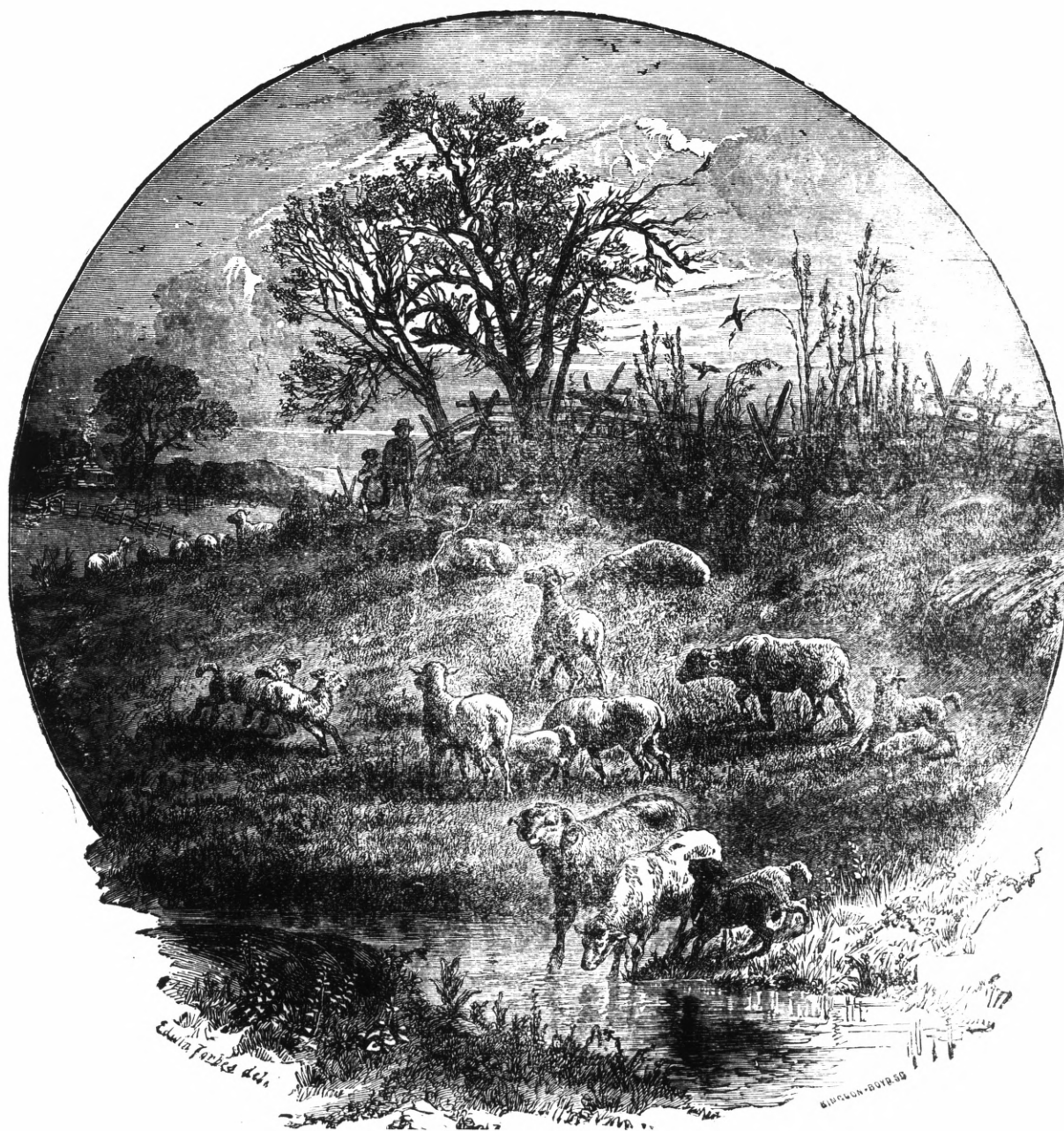
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INNOCENCE.

CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

SEPTEMBER, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Wednesday	St. Giles, 'Abbot (720). Twelve Brothers, MM. (III. Cent.)	<i>Lowliness of heart</i>
2. Thursday	St. Stephen, K. (Hungary, 1038).	<i>Pray for rulers</i>
3. Friday	FIRST FRIDAY. BB. Ixida, S.J., and Comp. MM. (1631).	<i>Sanctify daily work</i>
4. Saturday	St. Rose of Viterbo, V. (O.S.F., 1252).	<i>Watch over self</i>
5. Sunday	13th after Pentecost. St. Lawrence Justinian, Bp. (Venice, 1455).	<i>Confidence in God</i>
6. Monday	St. Onesiphorus, M., Disciple of the Apostles.	<i>Teachableness</i>
7. Tuesday	BB. Thomas Tzugi, S. J., and Comp., MM. (1628)	<i>Kindliness</i>
8. Wednesday	The Nativity of the Blessed Virgin Mary. St. Adrian, M. (306).	<i>Renewal of spirit</i>
9. Thursday	St. Peter Claver, S. J. (Ap. of Negroes, 1654).	<i>Pray for colored race</i>
10. Friday	St. Nicholas of Tolentino, (O.S.A., 1310).	<i>Avoid deliberate sin</i>
11. Saturday	BB. Charles Spinola, S. S., and Comp. MM. (1622).	<i>Dare to do right</i>
12. Sunday	14th after Pentecost. Holy Name of Mary.	<i>Honor Mary's name</i>
13. Monday	St. Eulogius, Bp. (608).	<i>Pray for the clergy</i>
14. Tuesday	Exaltation of the Holy Cross (629).	<i>Way of the Cross</i>
15. Wednesday	EMBER DAY—Fast. St. Catharine of Genoa, W. (O.S.F., 1510).	<i>Help the Holy Souls</i>
16. Thursday	SS. Cornelius and Cyprian, Bp. MM. (352-250).	<i>Zeal for the faith</i>
17. Friday	EMBER DAY—Fast. Stigmata of St. Francis of Assisi.	<i>Honor Christ's wounds</i>
18. Saturday	EMBER DAY—Fast. St. Joseph of Cupertino, (Minorite, 1664).	<i>Virtue of obedience</i>
19. Sunday	15th after Pentecost. Seven Dolours of the Blessed Virgin Mary.	<i>Compassion</i>
20. Monday	SS. Eustace and Comp., MM. (118).	<i>Generosity</i>
21. Tuesday	St. Matthew, Ap. (90).	<i>Contempt for riches</i>
22. Wednesday	St. Thomas of Villanova, Bp. O.S.A., 1555).	<i>Zeal for souls</i>
23. Thursday	St. Linus. P. M. (71). St. Thecla, V. M. (90).	<i>Devotion to Holy See</i>
24. Friday	Our Lady of Ransom (Mercy) (1605).	<i>Help the unfortunate</i>
25. Saturday	St. Cleophas, Disciple of our Lord.	<i>Readiness to believe</i>
26. Sunday	16th after Pentecost. SS. Cyprian and Justina, MM. (304).	<i>Christian fortitude</i>
27. Monday	SS. Cosmas and Damian, MM. (286).	<i>Pray for physicians</i>
28. Tuesday	St. Wenceslas M. (K., Bohemia, 638).	<i>Devotion to Holy Mass</i>
29. Wednesday	St. Michael, Archangel.	<i>Confidence in angels</i>
30. Thursday	St. Jerome, D. (420).	<i>Study the Bible</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-face type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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- ST. MARY'S CHURCH**—Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holydays, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.
- ST. ANTHONY'S CHURCH**—Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.
- ST. BRIGID'S CHURCH**—Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.
- ST. DOMINIC'S CHURCH**—Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church. Masses on Sundays at 6, 7, 8, 9, 9:45 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Vespers at 7:30 p. m. Masses on week days at 6, 6:30, 7, 8 a. m.
- ST. PETER'S CHURCH**—Location, 24th and Alabama streets. Rev. P. S. Casey, Pastor. Masses at 6, 7, 9, 10:30, a. m. Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.
- ST. IGNATIUS' CHURCH**—Location, Hayes street, near Van Ness Avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius College. Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30 a. m. Rosary, 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction, 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m. Rosary and other Devotional Exercises, 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Rev. Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Calzia, S. J., Director. Boys Sodality at 8:10 a. m., Father Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.
- ST. PAUL'S CHURCH**—Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sunday at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.
- ST. BONIFACE'S CHURCH (German)**—Location, Golden Gate Avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers. Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days, 5:30, 7, 8 a. m. Holydays, 5:30, 7, 8, 9 and 10 a. m.
- ST. TERESA'S CHURCH**—Location, Tennessee street, near Buite, Potrero. Rev. P. O'Connell, Pastor. Masses on Sunday at 7 and 10:30 a. m. Vespers, 7:30 p. m.
- HOLY CROSS CHURCH**—Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7:30 a. m.
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- ST. FRANCIS' CHURCH**—Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses at 7, 8:45, 9:30 and 11 a. m. Children's Mass, 9:30. Vespers, Sermon and Benediction, Sunday, 7:30 p. m. Daily Mass, 7:30 a. m.
- ST. JAMES' CHURCH**—Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m., Sundays; daily, 7 a. m. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.
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- SACRED HEART CHURCH**—Location, Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Res., 550 Fillmore street. Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers, 7:30 p. m. Mass on week days at 7 a. m.
- MISSION DOLORES CHURCH**—Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Res., w. s. Dolores street, near 16th. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m.
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- ST. AGNES' CHURCH**—Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street. Masses on Sundays at 7:30 and 9:30 a. m.; week days, 7:30 a. m. Sunday-school after 9:30 Mass. Vespers, 7:30 p. m.
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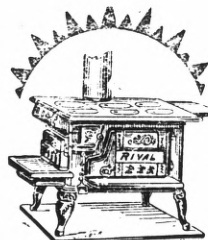
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